


BIBLE SOCIETY RECORD

THE Christian churches and governments have no greater responsibility than to make sure that the best and not the worst of which Christian society is capable shall be given to the other peoples. To accomplish this is the dominating purpose of your missionary movement. It is one of the most important, the most absolutely necessary movements in the world today. We ourselves shall be the gainers, both spiritually and materially, by our efforts in behalf of those whom we shall thus help. The early Christians fairly burned with missionary zeal. Our missionary efforts will be more effective, just in proportion as we shall render them in the same spirit of brotherhood and charity which marked the earliest Christian mission.

—President Calvin Coolidge

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The New General Secretary

THE Board of Managers of the American Bible Society at its meeting held Thursday, February 5, 1925, elected the Rev. Arthur Clayton Ryan as one of the General Secretaries of the American Bible Society. Mr. Ryan was the unanimous choice of the sub-committee, of the general committee, and of the Board of Managers. He comes to his task with the strength and enthusiasm of young manhood, with the many and varied experiences that belong to maturity, and with a religious conviction as to the missionary program of the church of Jesus Christ and the place of the Holy Scriptures therein, acquired not in theory alone but in the day's task in one of the most exciting centers of missionary service in the world in this last decade. This decade he spent in Constantinople, serving the American Board of Commissioners for Foreign Missions as one of their missionaries, helping in the problems of Near East Relief, and for more than five years as Agency Secretary of the Levant Agency, the oldest of the Agencies of the American Bible Society.

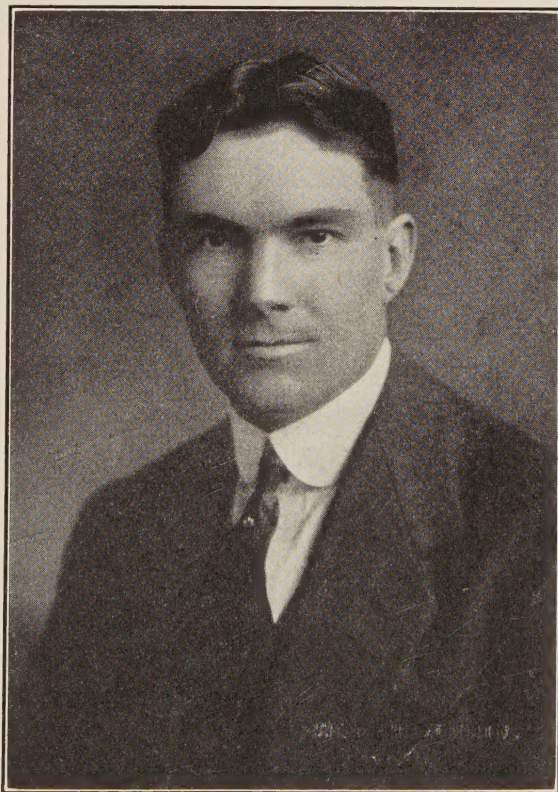
Mr. Ryan is a product of the Middle West of the United States, born at Grandview, Louisa County, Iowa, on December 28, 1879, having in his boyhood the experiences on a farm which fit men to be either Secretaries of the American Bible Society or Presidents of

the United States. As a young lad, he moved with his parents to Muscatine, Iowa. In the summer of 1900, he felt the desire to prepare himself for the Christian ministry. He entered first an academy at Wilton Junction, Iowa; then Grinnell College, where he graduated with

the bachelor degree in 1909. From Grinnell College he went to the Oberlin Theological Seminary at Oberlin, Ohio, from which he was graduated with distinction in 1911. Both in college and in the theological school he received special recognition for scholarly attainment. In September, 1911, he sailed for Turkey with his wife, Miss Ruth Hoover, whom he married in 1907.

In connection with his missionary work he traveled extensively throughout Asia Minor. During the Italo-Turkish and Balkan wars, a great deal of general relief work was committed to him, and he distributed many thousands of dollars' worth of relief to the refugees

who poured into Constantinople. Following the Balkan wars, Mr. Ryan spent the winters of 1913-1914 as an agent of the American Red Cross, in rehabilitation work in the devastated regions throughout eastern Thrace. When Turkey entered the world war in the autumn of 1914, Mr. Ryan was again called from his missionary duties to take up relief work. For several months he was secretary of the Constanti-



ARTHUR CLAYTON RYAN

nople Chapter of the American Red Cross, and helped to organize war relief work in that city; and during the campaign at the Dardanelles he was active in American relief work for wounded soldiers in Constantinople and vicinity.

Owing to war conditions, in March, 1916, Mr. Ryan was forced to return to America, where he engaged in the work of helping to raise funds for the relief of the suffering populations of the Near East.

From August, 1917, to August, 1919, Mr. Ryan was engaged in home promotion work in the middle district of the American Board, with headquarters in Chicago. This responsibility made him familiar with the whole program of securing funds in this country for missionary needs at home and abroad. He traveled extensively, spoke in the churches, had conferences with individuals and with groups, and rendered excellent service.

In August, 1919, Mr. Ryan returned to Constantinople to renew his missionary activities. In October, 1920, he was elected by the American Bible Society as Agency Secretary of the Levant Agency, to take the place made vacant by the death, in 1916, of the Rev. Dr. Marcellus Bowen, who had been for thirty years the Agent and Secretary of the American Bible Society in the Near East. It had not seemed feasible to appoint a successor during wartime, and the interests of the Agency had been very ably cared for by Dr. W. W. Peet, in addition to his other duties. Mr. Ryan came into the service of the Society with the very hearty commendation of Dr. Peet, of Constantinople,

with whom he had been in constant relations through his years there, and of the Rev. Dr. James L. Barton, the foreign secretary of the American Board of Commissioners for Foreign Missions.

These years since 1920 have been years of strenuous experience in the Near East. Wars and famines and massacres and the wholesale removals and exchanges of populations, refugees and orphans, and staggering needs of every kind, this young Secretary has had to face.

In behalf of the Society he has visited nearly every country in Europe, becoming acquainted with the missionary groups, the national and local Bible Societies and individuals engaged in the distribution of the Scriptures, and with those agencies by which the Scriptures are published in European languages. His reports concerning these visits were very much appreciated by the Society.

Mr. Ryan was at home with his wife and daughter and son, on furlough, near Chicago, when Mr. Mann's resignation was accepted, and at the request of the Board he came to the office in New York to assist in the care of its correspondence and program of activities, until Mr. Mann's successor should be chosen. His presence and manners, his equipment, service, judgment, and spirit, impressed the Board of Managers that he was the person to take up the heavy burdens of the Society and help to carry forward its ever-increasing tasks. The fact that he is of the Bible Society family they deemed of no little advantage. Mr. Ryan took up his duties at once.

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A Great Convention

THE results of any convention depend on the purpose and personnel of its program, the authority and contribution of the speakers, and the size and potentiality of its audiences. The Foreign Missions Convention held at Washington, January 28 to February 2, 1925, met, and met well, all of these tests. Time alone can reveal its full influence and results, and make possible a just and full appraisal. But it was marked by elements of greatness in many ways.

The program in general conception, in its major features and in its multifarious details reflected great honor on the very competent committee of arrangements, Dr. James L. Barton, chairman, and Fennell P. Turner, secretary; even as the names of the committee were in themselves an assurance of a convention of high order.

Detailed account of the proceedings is impossible in these pages; but from the thoughtful and thought-provoking Address of Welcome by the President of the United States at the first meeting, to the noble address of another Christian statesman, Dr. Robert E. Speer, at the final session, all the addresses were worthy of the occasion. Many of them were very exceptional.

The devotional element was not neglected. Prayer opened and closed every session. The periods of intercession at the midday hour were times of heart searching and inspiration. None will forget, for example, the period led by President J. Ross Stevenson, of Princeton Seminary, when, in beautiful and effective sequence, he repeated passage after passage of Scripture with a freedom and a cumulative force that was eloquent and powerful.

Perhaps an even greater contribution were the audiences. Afternoon and evening on the first day; morning, afternoon and evening on Thursday, Friday, Saturday and Sunday, and morning and evening on Monday—for six days, sixteen plenary sessions were attended by a vast throng that did not fall below 4,000 and sometimes rose to 6,000. Very evidently it was an audience of those convinced of the importance of the great purpose which had drawn them together, fully devoted to the accomplishment of that great purpose, and intent on gaining all that they could from the unusual opportunity. The sea of eager, earnest faces that looked up from the main floor and down from the single great balcony must have been inspiring to the speakers. The high level of attendance was the more notable because of, and despite, the excessively inclement weather of the first few days—an extreme cold which Washington has very seldom experienced being followed by rain and slush, through which the thousands had to, and did, gather three times a day, with a loyalty that was indeed impressive. The quietness and attention were so general that perhaps few realized them. While many shades of opinion and religious faith were represented by the many there gathered, there was a spirit of harmony brooding over the great assembly.

Contributory to the success of the Convention were other features. The Washington auditorium, which housed its first convention at this time, was ample in size and a marvel to many. There were no columns, banners, or decorations to interfere with the sight or to distract. A cluster of seven amplifiers suspended from the ceiling was perhaps the chief material contributor to the success of the Convention. Every speaker, man or woman, could be heard in the furthest seat. What this meant was realized by those who were present the one time when, for a few moments, the amplifiers ceased to work, and the speaker could not be heard by those at some distance.

The music was another uplifting factor, simple and yet adequate. There were no choir, no soloists, no elaborate equipment. Every delegate was supplied with a hymn book; but many of the hymns were so familiar that the books were not in use. Two pianos, a cornet, and a masterful leader, set the pitch and kept the time. The magnificent volume of song, sonorous and powerful, often overwhelmed the instruments. At times, the singing was characterized by a fervor, volume and richness that were the nearest approach, for one auditor, to the Welsh singing at the Eisteddfod at Carnarvon, and that had been to him a foretaste of the singing of the heavenly choirs.

Some, even if scant, reference must be made to the arrangements which contributed so much to the Convention. There was a marked absence of any appearance or signs of management during the meetings. The platform was occupied only by those essential to the program of the hour. Every delegate was supplied with a very complete program and other important information, among which was a little pamphlet, "Who's Who," that gave brief and modest description of those participating, thus obviating any introductory remarks. Notices were not given from the platform; a daily bulletin, distributed at the close of each day, furnishing supplementary information for the day following. An extensive basement afforded ample room for an information bureau; tables of literature arranged attractively under countries, subjects, biographies, etc., with chairs inviting one to rest and examine; a post office, temporarily opened by the government; a refreshment booth, and other facilities that provided for the comfort of the delegates and afforded opportunity for social intercourse.

The excellence and completeness of the arrangements were a high tribute to the diligent, foresighted preparation of those in charge, who, in turn, contributed from their long and large experience, and were materially aided by the co-operation of the churches and pastors of the city of Washington.

Something of what was involved for those in charge may be gathered from the fact that there were some fifty main addresses, and perhaps the equivalent of that number of presiding officers and participants in the devotional exercises at the sixteen main sessions; even a larger number of speakers who had to be engaged for the fifty odd simultaneous conferences; and these speakers were drawn from all over the world. The local committee provided places of meeting for the thirty-four denominational conferences on Monday afternoon, as well as for the two score and ten simultaneous conferences on previous afternoons.

It was a great Convention; how great, time will reveal.

• • • This Issue

OUR readers will readily see the fitness of devoting an issue of the RECORD largely to the Foreign Missions Convention at Washington. On the one hand, the Bible is an integral and vital factor in the mission work of the church, foreign and home. On the other hand, missionaries and missions are essential factors in the translation and dissemination of the Scriptures.

The Bible at the Foreign Missions Convention

ONE feature in which the Washington Convention was more adequate than its predecessors of Edinburgh, in 1910, and New York, in 1900, was the recognition accorded the place of the Bible in the missionary program.

The plenary session of the second afternoon was devoted to the Bible, with the address by Dr. Forgan on "The Bible in the Mission Field," and that by Mrs. Henry W. Peabody on "The Bible and Women," both of which appear in later pages of this issue. The address of Dr. Forgan had the careful attention of a great audience. So did the address of Mrs. Peabody, whose little touches about the place of women in the Bible records gave no little pleasure, and whose more serious and loyal tributes to the Bible were an inspiration to men as well as women.

On Saturday, one of the simultaneous meetings that marked the earlier afternoon hours of several of the days had for its topic, "Translation and Dissemination of the Bible." The meeting was held in the Church of the Covenant, the pastor of which is Dr. Charles Wood, nephew of James Wood, President Emeritus of the American Bible Society. The chairman of the meeting was Dr. Haven, General Secretary of the American Bible Society; the secretary, Rev. Dr. W. B. Cooper, secretary of the Canadian Bible Society.

Professor Oswald T. Allis, of Princeton Theological Seminary and member of the Committee on Versions of the Bible Society, spoke first on "The Bible for all Peoples."

"The Bible in Their Own Tongue" was next presented by three missionary translators. The Rev. George R. Heath, a missionary of the Moravian Church in Nicaragua, told of the work of his translation into Misquito, a language of the Indians. Dr. W. G. Shellebear told of his work of translation in the Malaya tongue, serving the far-flung populations of the Malay Peninsula and the great islands of the East Indies. The Rev. D. H. Richards, missionary of the Methodist Episcopal Church in Africa, gave a delightfully picturesque account of the genesis and result of his translation of the New Testament into Tonga and Batawa.

The third topic, "The Bible in the Mission Field," was presented by the Rev. Dr. Donald McGillivray, of China, who spoke of the Bible "In the Far East"; the Rev. Arthur C. Ryan, of our Levant Agency—the Bible "In the Near East," and the Rev. Dr. H. C. Tucker, Secretary of our Brazil Agency—the Bible "In Latin America."

The final topic, "The Tyndale Celebration—

Four Hundred Years and Their Challenge," was presented in a scholarly, brief address by Dr. Cooper, of the Canadian Bible Society.

Altogether it was an afternoon packed full of information, interest, and romance. It is hoped that some, if not all, of the addresses can be given in whole or in part, in the columns of the RECORD in the near future.

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A Judge, the Bible, and Prisoners

By Rev. J. J. Morgan, Secretary, Southwestern Agency

THE court was called to order. The judge dignified, wise and powerful, looked upon the prisoner. Witnesses were called; lawyers argued; then, amidst a breathless silence, judgment was rendered: "Guilty!"; and sentence was passed.



JUDGE TEMPLETON

The condemned man trembled, stifled a moan, and hung his shamed head.

But then an unusual pause brought a sense of expectancy over the court. All eyes were turned toward the stern face of the judge as he arose, picked up a small book, and stepped down toward the guilty man. The severity of the law was instantly replaced by the compassion and love of a Christian friend and brother, as with a few well-chosen words of counsel the judge placed in the hands of the prisoner the small book which he had taken from his desk. And what was that book? It was a copy of the Bible! A Guide to Freedom!

Judge B. L. Templeton, of Wellington, Texas, for fourteen years a practising lawyer, a county attorney, state representative, and now district judge, buys Bibles from the Dallas depository of the American Bible Society for the sole purpose of supplying criminals upon whom he must pronounce sentence.

"I gave a Bible to a prisoner this morning," he writes. "It was a great surprise for him, but seemed to cheer him and will brighten his future."

Of his own life Judge Templeton speaks modestly: "I come from one of those old Methodist farm homes in Tennessee, where the Bible was

often read. I am just a little old fashioned perhaps. But I do like the things that make for the betterment of the individual and society."

The blessing of God will most surely rest upon judges who walk with God in serving the people.

William Tyndale—1525 Universal Bible Sunday—1925

THE four hundredth anniversary of the publication of William Tyndale's New Testament in English will furnish the theme for Universal Bible Sunday on December 6, 1925.

Throughout the world this quadricentennial will be used to recount the benefits of Tyndale's contribution, not merely to England, but to all mankind; for the influence of the Scriptures in the English language can scarcely be exaggerated. The value of the printed Word as a factor in the development of the Protestant type of Christianity is beyond computation. The appearance in 1522 of Martin Luther's German version of the New Testament did for the German people what Tyndale's version of that same portion of the Scriptures did for the people of England; namely, make possible the rapid spread of the Protestant Reformation in Germany and England. With the printed Word in the hands of the people, all the popes and kings of the Old World could not stop the advance of the ideas of Luther and Tyndale and their associates in the Reformation movement.

While William Tyndale was not primarily a reformer, he seems to have had very definite hopes about the results of his work as a translator. These hopes are indicated by his own words in which he states his motive for translating the Scriptures into English. In opposition to those who insisted on keeping the Scriptures from the laity, Tyndale is reported to have said that he had perceived by experience how impossible it was to establish the lay people in any truth, unless the Scriptures were plainly laid before their eyes in the mother tongue, that they see the process, the order, and the meaning of the text; "which things only," he says, "moved me to translate the New Testament."

If William Tyndale were alive today, he would undoubtedly be a supporter of the Bible Societies, which seek to make it possible for every man, regardless of his race or nationality, to secure the Scriptures in his own tongue. The primary purpose of the American Bible Society is to carry on a world-wide work of translating and circulating the Scriptures in the mother tongue of peoples who speak hundreds of different languages.

William Tyndale was born, probably at Slynbridge, in Gloucestershire, near Wales, some six or seven years before Columbus discovered America. He studied Greek at Oxford and Cambridge. At the latter institution Tyndale probably became acquainted with Erasmus's edition of the New Testament in



THE STATUE OF TYNDALE ON THE THAMES
EMBANKMENT, LONDON

Greek, which appeared in 1516. In the year 1521, Tyndale was a chaplain and tutor in the household of John Welsh, in Gloucestershire. While in this house Tyndale seems to have had

heated discussions with other members of the English clergy. On one occasion, while discussing the importance of giving the Scriptures to the laity in their mother tongue, he is reported to have said to an opponent, "If God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the Scriptures than thou dost."

Like all pioneers, William Tyndale had to meet many obstacles, endure many hardships, and suffer some defeats before his work could be completed. The opposition of those who should have aided him was his first and greatest obstacle. The clergy of England not only gave Tyndale no aid, but so successfully opposed him that he was forced to go to the Continent to complete the work. To Hamburg, Wittenberg, Cologne, and Worms he went, before he could complete his New Testament in English. The publication of his New Testament furnished the occasion for a bitter attack on Tyndale by the English Church authorities, and for an order to excommunicate any person who would dare to possess a copy of this new book. The result of this order was such that only one complete copy of this first edition seems to have escaped. That copy is now in Bristol, England.

Despite bitter opposition and personal hardships, Tyndale continued his efforts to give the Scriptures to the English people in their mother tongue. By the year 1530 he had added to his New Testament an English translation of the Pentateuch. By 1535 he had succeeded in re-

vising his early translations of the New Testament, both of which were published while Tyndale was living as a fugitive in Antwerp. While at work in Antwerp, Tyndale was betrayed to the officers of the Emperor Charles the Fifth, and imprisoned in Vilvorde Castle, near Brussels. By the autumn of 1536, after months of cruel imprisonment, his enemies had succeeded in having Tyndale condemned for heresy. He was strangled, and his body burned.

Foxe tells us that his last words were, "Lord, open the King of England's eyes."

This remarkable martyr and "father of our English Bible," together with an account of the influence of his work on future generations, will be the theme for Universal Bible Sunday for 1925. A fascinating and attractive brochure has been prepared for the American Bible Society by P. Whitwell Wilson, author of "The Christ We Forget," "A Layman's Confession of Faith," and other volumes. This brochure, together with a wall poster and leaflets for use in the pews, will be available without charge for churches and Sunday schools and other organizations which will wish to observe this anniversary. If your church or society cannot observe December 6th, or either adjacent Sunday, as Universal Bible Sunday, the American Bible Society will gladly furnish you this William Tyndale material for any other Sunday after June first.

For details write Arthur C. Ryan, General Secretary, American Bible Society, Bible House, Astor Place, New York City.

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The Bible in the Mission Field

By the Rev. Robert Forgan, D.D.

Dr. Forgan, who is Convener of the Foreign Missions Committee of the United Free Church of Scotland, devoting his whole time to this work, was in attendance both as a member of the International Missionary Council, and as a speaker, at the Foreign Missions Convention. The address which follows was delivered on the afternoon of the second day, January 29, 1925.

IN the well-known legend of "King Arthur and his Knights of the Round Table" we are told how the noble King Arthur was equipped for his wars against the pagans. Above the surface of the mystic lake a miraculous arm appeared, brandishing the goodly sword Excalibur. Instantly King Arthur put off in a boat across the lake, and seized the mighty sword thus provided for him. Our Bible societies constitute that projecting arm which holds up to our missionaries a sword far more wonderful than King Arthur's goodly blade. Today they march forth, eighteen thousand of them, from this land, on their spiritual quest, every one of them armed with "the sword

of the Spirit, which is the Word of God." And as David said of the sword of Goliath, so every missionary is ready to say of this spiritual weapon: "There is none like it; give it to me, that I may wield it as a good soldier of Jesus Christ in conquering the world for him."

The Word of God is a wonderful weapon. It is quick and powerful and sharper than a two-edged sword. Yet it smites only that it may heal. It wounds the guilty conscience, and then tenderly upbids the wounds it has made.

In thus describing the Bible I do not forget that the supreme aim of Christian missions is not the mere distribution of a book, however

precious, but the presentation to the world of a living person, Jesus Christ, who is himself infinitely more precious to the hearts and consciences of men than any book could ever be. He is the living Word of God, the Word made flesh. That which gives to the Bible its preciousness and its power is the testimony it bears to him. But between Jesus Christ and the Bible there is no rivalry. There can be no rivalry. For it is equally true to say that it is Christ who gives us our Bible, and that it is the Bible which gives us our Christ. The story of the life and death and rising again of Jesus Christ had in it transforming power for many years before any part of that story was committed to writing.

The first Apostles, by the story they told with the living voice, won converts wherever they went. Not for long years did they formulate doctrines either of the person or of the work of Christ, or even make a record of his words and deeds. They were content to tell the story as they knew it, and that story sufficed. It presented Jesus Christ to men, and that presentation drew men to him, as he foretold it would—"And I, if I be lifted up from the earth, will draw all men unto me."

But this story-telling in course of time came to be put into writing; and letters of explanation and exhortation were also required. And thus, within two generations after the Crucifixion, our New Testament was produced. Moreover, in the telling of the Christ-story "to the Jew first," it was natural that the Apostles and other speakers and writers should base themselves upon the Old Testament Scriptures, and show that all they had to tell represented the fulfillment, flower and fruit of God's dealings with his chosen people as recorded in the Old Testament. Centuries later, Augustine recognized this, when he said that the New Testament is latent in the Old, and the Old Testament is patent in the New.

That is why to this day we search the Scriptures—Old Testament and New Testament together. It is because they both testify of Christ, that the peoples of every land and every tongue find in them eternal life.

Now, just here, it seems to me we discover the secret of the place and power of the Bible in the mission field. In a very profound sense, we owe both Old Testament and New Testament to Jesus Christ; the one foretells, and the other forthtells the coming of Christ for the redemption of all the peoples of the earth. "We know that the Son of God is come." That is the message our ministers and our missionaries alike are commissioned to proclaim. For the historic content of that message, we are

now absolutely dependent upon the Holy Scriptures, and upon them alone. To me it is fundamental to insist upon this truth. There is only one Christ, and we can know him now only as the prophetic and historic facts set forth in the Bible reveal him to us. Apart from the Scriptures many Christs have gone forth into the world; but, at best, these are only fancy figures, creatures of the more or less devout imaginings of men. When it is said to us, "Lo here, or lo there is Christ," the acid test of every such claim is harmony with the facts given us in the Scriptures. There is, indeed, a Christ of experience, a mystic Christ, revealed to the individual soul; but such a Christ is a mere invention, and a dangerous delusion, unless he conforms strictly and absolutely to the historic Christ depicted in the New Testament.

I shall never forget, as long as I live, the impression made upon my mind and upon my spiritual sense by what is now regarded as an old-fashioned book, called "Christ's Presence in the Gospel History," by Dr. Hugh Martin, a Scottish divine, known and honored in the middle of the nineteenth century, but now for the most part forgotten. With incomparable cogency and clearness, Dr. Martin showed in that book that it is Christ, the living Christ, Christ still living in the gospel records, which explains their power.

It is this spiritual fact that the risen Christ lives, and lives again in the pages of those sacred records, which accounts for the extraordinary effects our missionaries have produced simply by first translating and then teaching the contents of the Scriptures to the peoples of every country under heaven, of every race, of every color, and at every stage of civilization and social development. And in these days, when the Bible is handled by so many people in so many different ways and for so many different purposes, it is well worth reminding ourselves that the use our missionaries are making of the Bible is its highest use.

It is quite legitimate to study these ancient Scriptures for literary, historical, antiquarian, and other critical purposes; but the supreme purpose for which the Bible exists, is to bring home to men's hearts and consciences the reality of the forgiving mercy and fatherly love of God, as prepared for in the Old Testament, and finally and fully revealed in the person and work of Jesus, as these are set forth in the New Testament.

In my homeland of Scotland, the foremost of all our Old Testament professors, who by his spiritual insight and historic knowledge made the Bible a new book to us who were privileged to be his students (I refer to Pro-

fessor A. B. Davidson), never failed to remind us amid all our laborious linguistic studies, that the highest use of the Bible was its practical use; not the use made of it by scholars and critics, but the use to which we see it put in the homes of the common people, by fathers and mothers with their sons and daughters gathered around them at the family altar, as in Robert Burns's immortal picture of the "Cotter's Saturday Night," by the feeble old man in the chimney corner, and the devout old grandmother with her large-print Bible on her knee, and John Bunyan's "Pilgrim's Progress" also within her reach.

It is not surprising that our missionaries from every land bear testimony to the value of the Bible societies. It is one of the deep joys of a missionary's life, compensating for many trials and privations, that he is privileged so often to witness with his own eyes the operation of the divine power which the Old Book still wields. Let us give you a single instance, and let it be by way of contrast.

Two or three generations ago, some missionaries went to labor in a remote part of Africa. The method they followed in trying to introduce Christianity was defective. They made no translation of the Scriptures, but used only symbols and sacraments in their endeavors to win the people. These symbols and sacraments were impressive, and good results followed; but the time came when tribal war broke out, and the missionaries were swept out of the land.

Many years afterwards, other missionaries visited that country, and to their surprise they found the people bowing in terror before a strange fetish, which on examination proved to be a crucifix. That symbol, so sacred to those who understood its meaning, was of itself powerless to express the faith or to preserve the faith for which it stood. It had become a mere thing of fear and ignorant superstition.

Now, contrast with that what occurred not very long ago in China. A Chinese patient in a Christian missionary hospital, after being healed of his disease, was presented with a copy of the Gospel of John in his own language. At first he attached no special value to the gift; but he took it to his home, in a far-off part of China which no Christian missionary had ever visited. Out of curiosity he started one day to read the little book. His attention was arrested by its contents, and he felt himself strangely moved. Soon he gathered his relatives and friends and acquaintances and read the little book to them. They also became deeply interested. At regular intervals they came together to have the book read and re-

read in their hearing. After three years our Christian missionary, visiting that remote Chinese town, found several hundred Chinese men and women filled with the spirit of Christ and ready to be baptized in his name, so wonderfully had that single copy of the Gospel of John done its divine work in their hearts.

Now, so long as the Bible, or any portion of it, produces spiritual results like that, it will continue to prove itself to be indeed "the Word of the living God which is able to save men's souls." And if it be asked under what conditions we are entitled to expect the distribution of the Bible in non-Christian lands to bear such practical fruit, the answer is, "He that hath ears to hear, let him hear. Faith cometh by hearing, and hearing by the Word of God." All that is required is the hearing ear and the understanding heart. There is that in the Bible story which finds men, which comes home to them, which makes it appeal to all that is best and deepest in their natures. The one test of all true revelation from God is that it is thus heard with the inward ear. The Hindus, who have a fine spiritual sense, call their sacred books, not holy scriptures, but "holy hearings." To every land, and in every language, let the Word of God be sent forth, and the divine voice will be heard and will call forth a glad response from every prepared heart; and to the end of time it will be true, "Blessed is he that heareth and keepeth the sayings of this book."

There is a story told of an Oriental king who, in celebration of a happy event in his kingdom, issued invitations to all the poor and needy folk in his capital to come together in a great hall, there to receive each one of them a gift from his own hand. Many came and passed, one by one, in front of the king and received his gift. At last, when it appeared as if all had been supplied, the door opened at the far end of the hall, and a blind man stumbled forward, stretching out his hands and groping his way. Immediately one of the king's attendants hastened toward the blind man, took him kindly by the hand, and guided him up the hall to where the king was still standing with a gift in his hand ready to bestow. Thus the groping hand was led by the guiding hand to the giving hand. That story is a picture and a parable. The groping hand of the blind man represents the world's need today, while the guiding hand shows us the duty of the church of Jesus Christ, of its ministers, its missionaries and its members, to lead all men to Jesus Christ, that they may receive through him from the giving hand of the Father, the Word of life, the highest and best

of all his gifts. "Search the Scriptures, for in them ye think (and think rightly) ye have eternal life"; and Jesus declared also, "They are they which testify of me."

The Bible and Women

By Mrs. Henry W. Peabody

Mrs. Peabody needs no introduction to the Christian forces of the United States. Formerly a missionary in India, she has long been a leader and an inspirer, not only among the women of the country, but among the whole missionary forces of the United States. Her activities are only partially revealed by her offices as chairman of the Central Committee for the United Study of Missions, president of the Women's National Committee for Law Enforcement, founder and editor of "Everyland," and member of the International Missionary Council. The following address was delivered at the Foreign Missions Convention after that by Dr. Forgan.

THE Bible carries in itself the proofs that it is no mere human document nor group of documents. It is the only authoritative record of the direct revelation of God to man, and of man to himself. It is our one source of knowledge of God's plan as revealed in his Son, Jesus Christ. Without this record our light becomes darkness. Those of us who are not scholars, but belong to the rank and file of humanity which Jesus touched in his earthly ministry, accept the Bible without question. We may be incapable of comprehending its critical interpretation; but a woman requires less faith to accept the Bible than to harmonize the varying theories of its critics.



MRS. HENRY W. PEABODY

Then, too, the critics are apt to eliminate the very parts which are especially dear to the heart of woman. For instance, we cannot give up those first two inspired chapters of Luke, written by a beloved physician, not of our modern scientific school, but the best of his day, and close to the issues of life and death. The luminous detail of that story of Mary, even the hastening over the hills to her older, more experienced woman friend, with the mystery and wonder that had come to her, convinces us. We cannot lose the last of John. The women, "while it was yet dark," with breaking hearts,

came to the place where they had laid Him. Women, then and always, "while it is yet dark," are rising to go where love calls and needs them.

Since it is the Eastertime, and little bells are ringing, Let us walk in still pride, with lifting of the head; For when He had risen from the grave, as all the world knows, "Mary" was the first name that God ever said.

We cannot lose the Epistles, for again and again we find ourselves in them; and as we are, so are all the women who have lived in all the world. Humble or great, unlettered or learned, tempted, suffering, they find in the Bible their hope, special promises for them, and teachings which all can understand and teach and live. It is the universal book of womanhood. There is little difference in the hearts of women. Some have wider opportunities; but the same types have persisted from the beginning. Eve has not passed off the stage. She is the familiar type of woman who today reaches out for forbidden things, often losing Paradise thereby.

Mothers of America and Scotland, India and China, recognize Hannah, the mother, who could even let her little lad go away from her, that he might have his religious education, which she could not give. And we know Miriam, one of the great protective army of older sisters, who have become the women teachers of the world, second not even to mothers in the great gift they are making to childhood and youth in every land.

Read the daily papers in Washington, New York, and London. Note the women of power and influence and wealth, of almost royal prerogative, and find too seldom a queenly Esther not carried away by gaiety and glamor, but true to God and to her needy people and race. We still meet ambitious mothers who ask for their sons' preferment, though it may separate them from righteousness. And, back in the old Scriptures, stands out with startling clearness the figure of the most advanced type of woman of the present day—the woman elected by the people to be judge over Israel. The

brave and brilliant Christian woman in the office of the Attorney General of the United States need not fear the debate as to whether a woman can be qualified for the Federal Bench. She has her precedent in the Book of God, and precedent is what lawyers and politicians demand.

Between the old and the new, we hear an interlude of song, the clear voice of a young girl singing to God and to all generations who call her blessed. Women of every nation thrill to that song. And when the Christ came, born of this woman, he understood all women, as no other teacher ever understood.

Christ praised another Mary whom the saints rebuked for wastefulness;

For he understood them well, all Marys of his day,
Yes, and of today too—Marys staid and caring,
Marys wild and home-loving—it was his way.

Martha and Lazarus talked with Christ at supper time,

Martha and Lazarus, of crops and folk and wars;
But, while the food was cleared away, low by the doorstep

It was Mary spoke to him, when there were stars.
Not of crops and gossip, not of work and neighbors,
Christ and Mary talked about the wishing to be good,

And of easy falling, and the new beginnings,
And the way the moon looked, low above the wood.

We need our friend,—St. Paul,—we women of the world. Some have interpreted him as critic and hinderer of womankind. He says modestly that he spoke sometimes without inspiration. He invariably spoke with good sense. Women were making rapid progress in that first century, when life in Rome and Greece had become unspeakably corrupt; and women with new liberty and without a restraining faith were sunk to depths of immorality. The new faith of Jesus was liberating spiritual forces, the only hope for the survival of the human race. Women, who are the conservators of this race, must now as then hold within themselves this power of the grace of God, protective and constructive. They must commend themselves and the gospel by their conduct.

A progressive woman in Boston told me that she had become a Buddhist, as she did not find freedom for woman in the Christian faith. Further conversation disclosed little knowledge of the Christian faith, and none at all of Buddhism, except in the denatured form imported for American women. The Bible never limited women. Read that lovely appreciation of Paul's in the sixteenth chapter of the Epistle to the Romans, where Paul especially remembers those women who were his friends. It might have been written by any modern missionary to any little group in any part of the

world—India, Africa, Kansas, New England, Georgia, Scotland, Germany, or France.

"I commend unto you Phoebe, our sister (deaconess), that ye receive her in whatsoever matter she may have need of you; for she hath been a helper of many, and of mine own self. Salute Prisca and Aquila, my fellow-workers in Christ Jesus, who for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles. And salute the church that is in their house. Salute Mary, who bestowed much labor on us. Salute Andronicus and Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also have been in Christ before me. Salute Tryphena and Tryphosa, who labor in the Lord. Salute Rufus, the chosen in the Lord (and this is exquisite) and his mother and mine."

These types are not obsolete. These women walk with us day by day. They are doing the work of the world. Show us any wider field of service, any greater opportunity for the exercise of talents and powers, than God provided for women in his plan? There are women who have not measured up to his teaching; women who are capable of wonderful things, but have lost their way looking for a wider sphere, when all the time the opportunities included in the plan of God were within their grasp, to be developed and used to the fullest extent.

The divinely appointed main lines of service for women are laid out in the Book of God. There are many avenues leading out from them, and in following these women need not walk in narrow paths. As a mother she holds the balance of power for the kingdom of God. As caretaker and teacher she moulds plastic minds, and shapes the thoughts and ideals of the nation. As nurse and doctor she may exert an influence far beyond family and community service; for she may bring healing to a world of women and children who suffer and die without care. She may be a sanitary specialist, laboratory worker, maker of doctors and nurses like herself. As writer and speaker, woman may lead in reforms or may offer quiet comfort and guidance to those who lead. As religious worker, missionary or missionary executive, she may help to organize the spiritual forces of the church; and she may do all these things as her legitimate part of the assigned program of Christianity. She will find admirable precedents recorded in the Old and New Testaments.

We women love the portrait of the aged prophetess Anna, the dainty pastel of the young girl Rhoda, the etching of practical saint Dorcas with her needle, who died and had to be brought back to life, because the church could not live

without her. Priscilla was keen as any Scotch woman pictured by Ian MacLaren, in teaching homiletics to that young minister Apollos. Lydia, progressive, efficient business woman, gathering a group to pray, the woman of Macedonia, opened doors of opportunity for the Apostles. All these types today, wherever the Bible has gone, claim their inheritance and enter the service. Women are alike, differing from men, but with as great a work to do, which will not be done by men, if they fail. There are wider opportunities for training today; but the same general lines were laid down in the Book of God, which is the Book of woman.

Some have lost their way, because they have lost the Book. Isaiah would be more depressed than he was over the dress of women, if he could see our followers of fashion, or if he could watch women of education and talent, power and leisure, playing endless games and seeking excitement and demoralizing pleasures, while the world needs them. Men are helped by the very rush and business of life, and are less liable in this day to go to extremes, than the idle women in Europe and America. But millions of women are reaching out for better things.

We are told that no woman has ever written a successful book about men. Certainly men have failed, from Thackeray down, to portray women. They know chiefly our foibles and loyalties. But women are startled to find their very selves in the mirror of God's Universal Book, the revealer of woman to herself. If woman fails, the world fails. She will not fail, if she takes the simple teaching of the great Emancipator of woman. The greatest danger is in our own civilization. The women of the Orient and the Islands are beginning with fewer temptations. Perhaps they will understand, if we fail. Let us not lead them astray.

Women dare not let the Bible go, nor any part of it. It makes the world safe for women and children. They see Him with the child in his arms—their child. They see the tiny gift which was "all her living" changed by His appreciation into a memorial. That contribution was not "in the budget," and was far over and above the apportionment!

Women stood on the edge of the throng and listened to Him with that thrill we feel when the sermon touches us. He spoke of the woman in the kitchen like the one He knew in Nazareth, putting in the leaven and thinking of the kingdom of God; or the woman who had lost her piece of silver, and the woman who lost something finer and in her shame found mercy and forgiveness. We think of the little daughter raised from the dead, of the restoration of

the demoniac boy, of the fear and faith of one who touched the hem of His garment; and women in every part of the world are lifted up and transformed and find abiding joy in the vision and the satisfying activity in the work He has left to be done. Women do not need a new religion nor a new philosophy. It is all in their Word from God. They only need to accept and practice it.

I knew a woman, long ago, in the hill country of India. As I walked one morning, she offered me an apple from her tree—a wonderful sight to an American woman who had not seen an apple for four years. Her husband was a fruit contractor, who had come from the plains. She was far from home. We sat on the doorstep of the little mud house and talked. I knew her language, and no one else in that strange country could talk with her. She was so happy to talk with a woman. She invited me into her home; but one glimpse of the interior decorations made me feel I was safer outside. I told her the story of Mary and Martha and Jesus, and explained that Martha was a particularly good housekeeper. She took the hint, as I gave it in some detail. I was only there for a vacation of a few weeks; but, as we met daily, she eagerly listened to the stories of Oriental women who live in the Bible, and of their Friend. She had little mind and no training, but was able to learn a hymn with constant repetition, "Come to Jesus, come to Jesus, He will save you, He will save you just now," in her own tongue. She learned with some effort a prayer such as you might teach to a child of five, a prayer for herself and her people, and then we separated, never to meet again.

Some six years later, I received a letter from a woman missionary, who was taking her vacation in the same place. She wrote as follows: "This morning, as I sat by the window in this lovely spot, a woman passed with her water pot on her head, singing in Telugu, 'Come to Jesus, Come to Jesus, just now.' I sprang to the door and greeted her. She set down the water jar. I asked her if she was a Christian, and she said, 'No.' I said to her, 'Where did you learn to sing the hymn?' 'Oh,' she said, 'I know something more;' and bending her head she reverently said the prayer, and then, lifting her radiant face, she told her story of your visit. I said, 'I will write her that I have seen you. Have you any word to send?' And she said, eagerly, 'Yes. Tell her I have sung the hymn every day, and I pray the prayer, and tell her I am trying to keep the house clean.'"

This is the applied gospel. We rejoice in a universal Saviour and in a universal Book for the universal woman.

The Reverend John Fox, D.D., LL.D.

The Board of Managers, at its meeting on February 5, 1925, unanimously adopted the following memorial minute, presented by the Rev. Dr. R. S. Inglis, on behalf of a sub-committee.

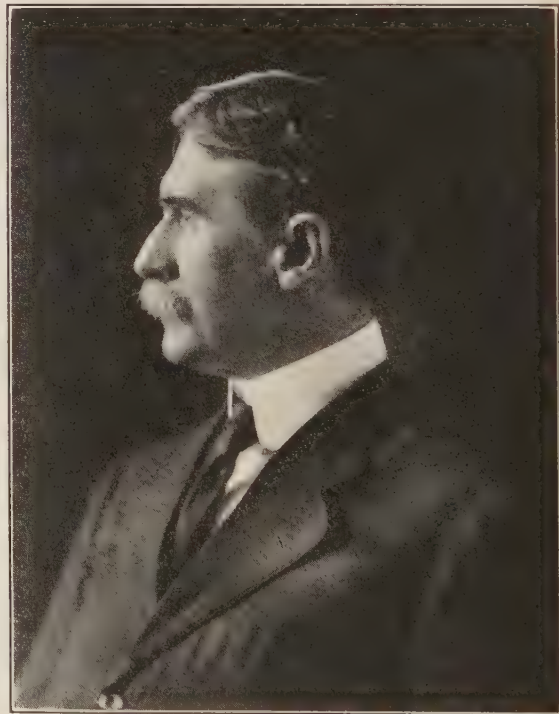
ON receipt of the sad intelligence of the death of the Rev. John Fox, D.D., LL.D., for many years a Corresponding Secretary of the American Bible Society, the Board of Managers appointed a committee to prepare a suitable memorial.

Your committee feels the inadequacy of expressing in any minutes of suitable length the depth of its feeling in the loss sustained in the death of Dr. Fox. His long years of service with the Board brought him into a close fraternal relationship with all its members and its fellow-workers up to the time of his retirement, a little less than seven years ago. The surviving circle of this friendship all bear testimony to the personal character of Dr. Fox as an associate, and to his zeal for the cause in which they labored together. Probably no position of honor in the service of the Christian church held for Dr. Fox a higher attraction than the one he was so long permitted to occupy as Secretary to the American Bible Society. He was a great believer in the Bible. To him it was the infallible Word of God. By it his thinking was governed and his life directed. It was the daily meditation of his own heart and the inspiration of his own soul, and as such was so precious in his own experience, that its propagation became a great passion with him.

Dr. Fox was elected one of the Corresponding Secretaries of the Society in November, 1898. At that time he was minister of the Second Presbyterian Church in Brooklyn, N. Y., now the Spencer Memorial. His responsibilities have taken him all over the United States; and in connection with the celebration of the Centennial of Missions in China he visited the Far East in 1906 and 1907, conferring on the way with the secretaries of the British and Foreign Bible Society, in London, and with the correspondents of the Society in France and Italy; visiting also India and the Agencies of the Society in Siam, China, Korea, and Japan. He arranged and conducted the World's Bible Congress in connection with the Panama Exposition in San Francisco in 1915. He also represented the Society at the Panama Congress, at Panama, in 1916. In the division of the correspondence of the Society in the office, he had charge of the Agency among the Colored People of the South, the South Atlantic, Atlantic, and the Pacific Agencies in the home field. In the foreign field he was

particularly responsible for the correspondence with the West Indies, Brazil, Siam, and China. In co-operation with his colleagues he took full part in the successful campaign to raise \$500,000 for the Endowment, to meet the offer of a like amount by Mrs. Russell Sage, and participated in the planning for, and the carrying through, of the Centennial celebrations of the Society in 1916.

No committee of the Board today could express so well the attitude of his associates to-



JOHN FOX

ward Dr. Fox as it was expressed so felicitously, at the time of his retirement, by the then President of the Board, Mr. James Wood, who had served so long with Dr. Fox and who knew him so intimately, and which your committee incorporates herewith.

DEAR DR. FOX:

Your letter resigning your position of Corresponding Secretary of the American Bible Society, because of the condition of your health, was read at the last meeting of the Board of Managers and was accepted with deep regret.

The attendance at the meeting was unusually large, and there was evident a deep sense of the seriousness and importance of your action, manifested in

the impressive pause that followed the reading. A number of gentlemen gave expression to their admiration for your character as a Christian gentleman, for your profound convictions on matters of fundamental importance, and for your unreserved devotion to your conceptions of duty. There was a general expression of appreciation of your services to the Society.

The warmest personal regard was manifested in the earnest hope expressed that your health may be speedily restored, and that there may be granted you many years of happiness and service.

I was appointed to convey to you a statement of these matters, which will be placed upon the records.

I am, dear Mr. Fox, with the expression of my affectionate personal regard.

Very truly yours,

JAMES WOOD, *President*.

After retiring from the active service of the Board, Dr. Fox removed with his wife from East Orange, New Jersey, to Easton, Pennsylvania, where his daughter and his grandchildren and his own brothers and sisters resided.

Dr. Fox was born in Doylestown, Pa., February 13, 1853, graduated from Lafayette College with the degree of A.B. in 1872, and from Princeton Seminary in 1876. On October 9, 1877, he was ordained to the Presbyterian ministry and during the more than forty-seven years as a minister of that denomination he held many important positions of honor as well as ministry. He was ordained in Baltimore and made pastor of the Hampden Church in that city. After a pastorate of five years, he was called to the North Church of Allegheny, Pa., near the Eastern Theological Seminary where his brother-in-law, Benjamin Breckenridge Warfield, D.D., LL.D., was a professor, and from which institution many of the students came to hear the stirring preaching of the scholarly young preacher. After a pastorate of eleven years, he was called to the Second Church of Brooklyn, which he served for five years, until he was called to what he felt was the crowning privilege of his life—the service of the American Bible Society. His alma mater, Lafayette, conferred upon him the honorary degree of D.D. in 1891, and in 1912 the honorary degree of LL.D.

He was a trustee of Lafayette College, a director and trustee of Princeton Theological Seminary, and for ten years he had been vice-president of the board of trustees, to which position he was nominated by the present President of our Society, Mr. Hyde, and, up to the time of his retirement from the Bible Society, a member of the Presbyterian Board of Foreign Missions; also of the American Society of Church History.

Dr. Fox had a splendid literary style and a cultivated literary taste. Few who heard him will ever forget his description of the literary

productiveness of the Bible, culminating with the quotation of Kipling's "Pharaoh and the Sargeant."

To the last, Dr. Fox has been busy with his pen, always standing for what he believed to be the truth of the Word of God. Probably the last word appearing from his pen came the same week with his death—a defense of the Bible's doctrine of Angels. This from his pen for the Christmas edition of one of our papers, on the anniversary of the Feast of the Angels. "Two hundred and eighty-two times the word 'angel' occurs in the Bible, 51 times they (angels) are mentioned in the Gospels, 62 times very fittingly in the Crown of Revelation, the Apocalypse. The classic passage in Hebrews summarizes their functions in the universe: 'Are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation?' Christmas is at hand, and Christmas hymns are in order: 'Sing, choir of angels, sing in exultation'; 'Hark the herald angels sing'; 'We hear the Christmas angels the great glad tidings tell'"—and with their songs in his ears he passed, the second evening before Christmas, into the "joy in the presence of the angels."

To his devoted wife and daughter and other members of his family the Board of Managers of the American Bible Society extends a sympathy that is sincere in the loss that they mutually feel, but rejoices in a servant that has come Home to his "Well done."

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COMMENTS on the death of Joseph Conrad in the daily press have called attention to the fact that his supple and majestic literary style lead many to attribute it to his familiarity with the Bible. Anecdotes about him indicate that he was a careful reader, having his own Bible, thumb worn from rereading.

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A LADY, desiring to further the great cause of Bible circulation, and also to make a present to a nephew, has taken annuity bonds to the value of \$1,000, and made the nephew the recipient of the annual payments. From him comes this pleasant acknowledgment:

These bonds are evidently in the form of a Christmas gift to me, and as such I think are most happily chosen.

• •

THE oldest annuitant of the American Bible Society is 95 years older than the youngest. Can any Society equal that record? The oldest was born in 1829, and became an annuitant when 94. The youngest was 4 months when made an annuitant in February, 1925, by her grandfather.

From the Convention

THE quotation on the cover is from the sympathetic and suggestive address of President Coolidge, which opened the Foreign Missions Convention. The address was another of those from the President with which our nation has become familiar. Strong, clearly and forcefully expressed, to the host of Christian leaders and workers then gathered it was stimulating indeed to hear the President speak out so unequivocally, so sympathetically about the foreign missionary task of the church. He spoke as one on the inside. Here are a few of the many other sentences which made a deep impression:

It is of the essence of Christian ethics and spirituality that those who have once felt their full inspirations are thereafter enlisted in carrying these blessings to all who need them.

In a time when the old pagan systems were breaking down, when civilization was falling into decadence and unspeakable corruption, the Christian faith came, with its new and better conception of life. It revealed a real justice and a real mercy. It brought promise of immortality, a vision of man as the possessor of a soul that should not perish. To a world in which the vast majority were born to lives of hopelessness and misery, it brought realization of a new destiny. The basis of this new concept was brotherhood. Its essence was an unselfishness which, flowering into the wonderful missionary movement of those early centuries, sought to carry the new dispensation to all mankind.

One of the greatest things that a missionary movement could do for the less favored communities would be to assure that all who go out from the Christian to the non-Christian communities should carry with them the spirit, the aims, the purposes, of true Christianity. We know that they have not always done this.

Dr. James L. Barton, widely recognized as wise in council and wide in vision, not only by the Christian forces of America, but by more than one President of the United States, presiding at the opening session of the Convention gave a high keynote to it. Here is an excerpt that is at once a challenge and an ideal:

The times are most auspicious for a gathering of this kind, where the application of the principles laid down by Jesus Christ to the needs of the world are to be considered. While there are many panaceas offered for healing the world's sorrow and alleviating its pain, we are convinced that the only remedy is the one which we have received from Jesus Christ, and which we are attempting to apply to the nations. We are met here under the overwhelming conviction that, not by education and culture, not by treaties and alliances, not by armies and armaments, but by implanting in the hearts and making regnant in the character and lives of all the peoples and nations the principles that dominated the life and teachings of Jesus Christ, this world can be redeemed.

The address of Dr. E. Stanley Jones, missionary in India, on "The Aim and Motive of Foreign Missions," was an outstanding and, to some, the outstanding address of the Convention. Finished in diction, high in thought, fervid in expression, and of deep spiritual power, it made a deep impression. His striking and brilliant characterization of different faiths, as it reached its climax, brought forth a spontaneous expression of admiration and approval. It ran:

The finished product of the different faiths might be stated to be as follows: Greece said, "Be moderate—know thyself." Rome said, "Be strong—order thyself." Confucianism says, "Be superior—correct thyself." Buddhism says, "Be disillusioned—annihilate thyself." Hinduism says, "Be separated—merge thyself." Mohammedism says, "Be submissive—bend thyself." Judaism says, "Be holy—conform thyself." Modern materialism says, "Be industrious—enjoy thyself." Modern dilettantism says, "Be broad—cultivate thyself." Christianity says, "Be Christlike—give thyself."

A delegate from India, Prof. Jesudason Cornelius, put some questions which not only called for heart-searching among his auditors, but were the subject of comment in the daily press. Professor Cornelius, after taking his collegiate course in India, carried on further studies at Harvard, returned to a mission college as professor, and later was appointed by the government professor of philosophy at Lucknow University. That he is thoroughly in sympathy with the highest and best of Christian ideals, and appreciates the benefits of American missionary effort, is shown by the fact that he has accepted an invitation to return to an American mission in India at a considerable reduction in income. Some of the questions he asked in a serious and searching address were:

Is there more race hatred and bitterness in America?

Is there selfishness strong enough to stand in the way of America's making her contribution in the greatest effort ever made to help human families live in peace?

Is the American civilization tending to crowd religion out, and is it really incapacitating Americans for religion?

Is America making economic and scientific advances end in themselves?

Is the material advance making Americans forget the moral progress, without which society will go to pieces?

Has not the time come for Christian Americans to stop, think, and face the facts, to see if the movement in the United States is towards Christ?

An "elder statesman," who still speaks with power, is Dr. Arthur J. Brown. The statistics which we quote below gain much in authority by coming from him, and were surprising ever

to such a well-informed audience as was gathered at the Convention.

There are now twenty-eight thousand Protestant foreign missionaries in non-Christian lands, and 2,408,900 adult communicants, with an enrolled Christian community of 5,145,236 persons (he said). In 36,610 Sunday schools there are two million pupils; 703 hospitals and 1,234 dispensaries treating over three million patients a year; a total of 245 orphanages, 25 institutions for the blind and deaf-mutes, 39 leper asylums, 21 homes for untainted children of lepers, 21 rescue homes for fallen women. The educational work includes 109 colleges and universities, 2,114 boarding and high schools, 36,478 elementary schools, 376 kindergartens, 30 medical colleges, 98 schools and classes for nurses, 406 theological and Bible training schools, 209 industrial schools and 240 normal schools. Last year the Christian people of Europe and America gave \$44,448,000 for the maintenance of these varied activities. A movement so vast, representing such a great constituency of intelligent people in Europe and America, and recognized by the governments of the world as a force of the first magnitude, challenges the attention of all thoughtful persons.

• •

Mr. James H. Oldham, M.A., has been a leader in thought and action in the missionary cause ever since the Edinburgh World Mission Conference in 1910. At the Washington Convention to him was entrusted the subject "Christ's Message to Nations and Races." This address, high in thought and ideal, is one that needs to be read in its entirety, and does not lend itself easily to excerpts. Among other things, he emphasized especially two thoughts, of which the following quotations may give an idea:

In the first place, if we will allow our minds to be converted; if, as St. Paul says, we allow ourselves to be transformed by the renewing of our minds under the influence of the mind of Jesus Christ, we shall be delivered from the danger to which we are constantly subject, of *losing sight of the individual in the nation or the race.*

The other change that he will bring about in us is this. *He will emancipate us from the error of supposing that differences between people are necessarily causes for antagonism.* That idea is extraordinarily deeply implanted in the mind of our time. We have got to root it out.

The meaning of this Convention is that by the grace of God we should go away committed, dedicated to him to change the mind of our time, to root out of men's minds these false ideas which dominate them, and to plant in their minds those truer ideals of human relationship which we have received from our Lord Jesus Christ.

• •

To Dr. Robert E. Speer, veteran in service and experience, though not in years, was assigned the responsibility and the honor of the closing address. What this meant is indicated by the fact that this session was the only one devoted to a single address. Of course, no excerpts can in any measure convey the wide

range and strong thought of the address. We can give but a sample or two:

I like the phrase that Mr. Edward S. Martin used some years ago in an essay in the *Atlantic Monthly*, commenting upon the views of Mr. W. L. George. "Mr. George," Mr. Martin said in substance, "seems to be entirely unaware of the fact that the religion of Jesus Christ is loose in the world."

Our primary business is to set that gospel loose in every land; to make sure that it has been set loose in as much of its purity and its power as we are able to bear, and then to let it pour on and on across the world.

As individuals we will find our several places in different parts of the great undertaking. One of us may see this aspect, and another that aspect. Thank God, we go out tonight realizing, better than we have ever realized before, how rich and glorious and varied an undertaking it is, claiming each of his own place, and rejoicing that, side by side with us, there are other men and women supplementing us in our narrowness of vision and our partiality of view, and making up, all of us together, that one great body of Christ through which he will adequately function to complete in his day his task for man.

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A Tribute to Bible Societies

DR. FORGAN, in connection with his address on "The Bible in the Mission Field," paid the following introductory tribute to Bible Societies:

"Time was when the Bible Societies were called auxiliaries to foreign mission societies. But they have now amply earned a higher title. They are not mere auxiliaries. They are full partners, indispensable to the missionaries' operations in every land. By their translations of the Scriptures into many hundreds of different languages, the Bible Societies have furnished our missionaries with the best of all the weapons in their armory for their great campaign against ignorance and evil among the tribes and nations of mankind."

• •

The American Bible Society at the Convention

THE American Bible Society was well represented by those who accepted from it credentials as delegates. Among them were the President of the Society, eight Vice-Presidents, seven Managers, five ministerial members of committees, four Executive Officers, five Home and Foreign Agency Secretaries, ten officers of State and Auxiliary Bible Societies, and two missionary translators. Nine wives brought the total of accredited delegates to fifty-one.

Several others who had accepted appointment as delegates were compelled by illness or other urgent reasons to forego attendance.

The six days were of interest and import to all concerned about the kingdom of God on earth.

BIBLE SOCIETY RECORD

EDITORS *The Secretaries*

NEW YORK, MARCH, 1925

AMERICAN BIBLE SOCIETY
Bible House, Astor Place, New York

FEBRUARY MEETING OF THE BOARD

THE tenth stated meeting of the Board of Managers of the American Bible Society in its one hundred and ninth year was held at the Bible House, Astor Place, New York, on Thursday, February 5, 1925, at 3:30 p.m., President E. Francis Hyde in the chair.

Devotional exercises were conducted by the Rev. Dr. Jones, rector of the Protestant Episcopal Church of Perth Amboy.

The minutes of the ninth stated meeting of the Board of Managers were presented and approved.

Mr. Ernest M. Bowman and Miss Elisabeth Cutting, who had accepted election as Managers, were introduced, and greeted by the members of the Board.

President Hyde gave a brief account of the Foreign Missions Convention at Washington, and reported the place given the Bible as an important factor in foreign mission work. Others who had been present added their comments.

On the nomination of the sub-committee appointed for the purpose some months before, the Board elected by unanimous ballot as a General Secretary of the Society, the Rev. Arthur Clayton Ryan. By request of the President, Mr. Frank H. Mann brought Mr. Ryan into the room and presented him to the Board. Mr. Ryan expressed his deep appreciation of the high honor done him in this appointment, and stated it would be his earnest effort to render the best service he could in the new post.

The Rev. R. S. Inglis, on behalf of the committee which had been appointed for the purpose, presented a memorial minute on the Rev. Dr. John Fox, which was adopted by a rising vote (see page 50).

Mr. Frank H. Mann, on behalf of the committee which had been appointed, presented the following memorial minute on Mr. James Marshall Stuart, which was adopted by a rising vote.

In the death of Mr. James Marshall Stuart, which occurred January 3, 1925, at his home in New York City, this Board has lost one of its devoted and faithful members, and the whole Bible cause has lost one of its very ardent advocates and supporters.

Mr. Stuart was a member of a distinguished New York family, which for many decades has been conspicuously identified with various movements for the moral and spiritual welfare of the city. He had retired from business some years ago, and in recent years had devoted himself to a number of religious

activities with which he was officially associated. He was a senior elder of the Fifth Avenue Presbyterian Church, and a member of the governing body of the American Tract Society and the Lord's Day Alliance.

Of all the interests with which he was identified, none was dearer to him than the American Bible Society. The circulation of the Scriptures was to his mind a matter of basic importance to the entire missionary program; and he devoted much thought and time to the problems of world evangelization through the printed Word.

He was elected a member of the Board of Managers in 1913, and was an active member up to the time of his death. He has been a member of the standing committees on Foreign Agencies and on Ways and Means, and had been called upon for service on numerous special committees, notably the committee on the Society's Centennial Celebration in 1916, and the committee to select a General Secretary to succeed Dr. Fox. His sound judgment and intimate familiarity with the Society's methods lent great value to his counsel as a member of the Board and its committees.

Mr. Stuart was deeply spiritual and had a profound faith in the work for which the Society was founded. His personal charm and his genuine friendship for his colleagues in the service will make his absence from our midst felt for a long time. He was modest and reserved by nature, but had a contagious enthusiasm for the great missionary program of the church.

To the surviving members of his family, all of whom have shared with him his profound interest in the Society's work, this Board extends its deepest sympathy in this hour of their sorrow and loss, and at the same time rejoices with them in the hallowed memories of a life actively and usefully spent in the service of our one Lord and Master.

The minutes of the various standing committees were presented and approved, and their recommendations adopted.

On the recommendation of the General Reference Committee, it was resolved that the name of the new Home Agency, covering Maryland, Delaware, and the District of Columbia, be the National Capital Agency.

The Treasurer reported the following consignments to the Society's Foreign Agency during the month of December: Brazil, 8,865 volumes, valued at \$3,480.01; Caribbean, 5,970 volumes, valued at \$865.70; La Plata, 2,810 volumes, valued at \$1,483.33; Philippines 10,000 volumes, valued at \$189.25; Upper Andes, 80 volumes, valued at \$53.14; West Indies, 12 volumes, valued at \$7.37; total volumes, 27,737; total value, \$6,078.80.

The issues from the Bible House, during the month of December, were 226,001 volumes.

The meeting was adjourned.

FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of———.

If real estate is given, for the last three words above, "the sum of," substitute the words "the following property, to wit."

CASH RECEIPTS IN JANUARY, 1925

LEGACIES

Barber, Matilda, late of Orange, Conn.	\$ 6 25
Barton, F. M., late of Lakewood, Ohio	250 00
Kennedy, John S., late of New York, N. Y.	760 00
Larabee, John C., late of Medway, Mass.	250 00
Sammis, Nelson, late of Huntington, N. Y.	1,000 00
Watkins, John, late of Youngstown, Ohio	5 00
	<u>\$2,271 25</u>

GIFTS SUBJECT TO LIFE INTEREST

Amount received during the month	\$82,305 00
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AUXILIARY SOCIETIES

Rec'd on Donation Account	Rec'd on Book Account
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Alabama	\$ 66 48
Buffalo City and Vicinity, N. Y.	895 56
Dutchess County Female, N. Y.	\$300 00
Ghent, N. Y.	57 58
Kanawha County, W. Va.	38 93
Maryland	244 10
Mifflin Welsh, Wis.	35 00
New Bedford, Mass.	38 97
New Hampshire ...	17 85
Pasquotank County, N. C.	70 15
Pike Grove, Wis.	21 50
Piqua Female, Ohio ..	100 00
Rhode Island	164 75
St. Louis, Mo.	32 87
Salem, N. C.	66 44
Sharon, Conn.	82 25
Troy Female, Ohio.	100 00

United Bible Soc., Eastern Allen Co., Kans.	28
Utica and Vicinity, N. Y.	4 23
Waxhaw and Shiloh, S. C.	45 00
Westchester County, N. Y.	600 00
	<u>53</u>
	\$2,011 75

Received on Donation Account	\$1,341 33
	<u>\$3,353 08</u>

TRUST FUNDS—SPECIFIC PURPOSE

Rev. John Wright Memorial Fund	\$610 00
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HOME AGENCIES

Atlantic	\$ 6,053 93
Central	3,040 43
Colored People in U. S. A.	1,707 34
Eastern	3,763 71
Northwestern	5,252 61
Pacific	2,770 76
South Atlantic	2,990 18
Southwestern	2,932 36
Western	2,816 34
	<u>\$31,327 66</u>

RETURNS FROM SCRIPTURES DONATED

Baldwin, Miss Elizabeth.	\$87 25
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RECAPITULATION

Legacies	\$ 2,271 25
Gifts Subject to Life Interest	82,305 00
Auxiliary Societies on Book Account	2,011 75
Auxiliary Societies on Donation Account	1,341 33
Trust Funds, Specific Purpose	610 00

Home Agencies	31,327 66
Returns from Scriptures Donated	87 25
	<u>\$119,954 24</u>

MISCELLANEOUS

Annuity Department	\$ 378 30
Annuity Invested	926 33
Bible House Rentals	10,173 60
Bible Society Record	18 50
Cash in Transit	28,616 25
Diffusion of Information	8 65
Funds Received for Transmission	6 25
General Salaries and Expenses	1 25
Gifts for Distribution to the Blind: Churches	\$2 00
Individuals	10 00

	<u>12 00</u>
Gifts from Churches	20,729 99
Gifts from Individuals	12,688 86
Income from Available Investments	314 57
Income from Legacies and Gifts, Trust Funds	1,833 38
Japan Earthquake Fund from Individuals	35 00
Manufacturing Credits ..	42 65
Maryland Bible Society—"Pekin Bible House" ..	4,000 00
Miscellaneous Foreign "Co-operative Movements"	12 00
Real Estate	2,000 00
Scriptures to the Blind ..	110 54
Surplus Account	10 17
The Trade	1,923 54
	<u>\$83,841 83</u>

Total Cash Receipts	<u>\$203,796 07</u>
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JOURNAL ENTRIES

Liberty Bonds, etc., received as Gifts Subject to Life Interest	<u>\$600 00</u>
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CASH STATEMENT FOR JANUARY, 1925

GENERAL CASH STATEMENT

RECEIPTS

Balance from December, 1924	\$ 13,951 99
Auxiliaries	2,011 75
The Trade	1,923 54
Scriptures to the Blind	110 54
Manufacturing Credits	42 65
Annuity Account	82,305 00
Bible House Rentals	10,173 60
Gifts for Distribution to the Blind	12 00
Gifts from Auxiliaries	1,341 33
Legacies	2,271 25
Gifts from Churches	20,729 99
Gifts from Individuals	12,688 86
Returns from Scriptures Donated	87 25
Bible Society Record	18 50
Home Agencies	31,327 66
Interest on Available Funds	314 57
Annuity Department	378 30
Annuity Account Invested	926 33
Trust Funds Income	1,833 38
Trust Funds Specific Purpose	610 00
Diffusion of Information	8 65
General Salaries and Expenses	1 25
Real Estate	2,000 00
Transmission	6 25
Miscellaneous Foreign	12 00
Maryland Bible Society	4,000 00
Japan Earthquake Fund	35 00
Surplus	10 17
Cash in Transit	28,616 25

\$217,748 06

DISBURSEMENTS

General Salaries and Expenses	\$ 3,723 93
Treasurer's Office—Salaries and Expenses ..	1,111 65
Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc.	5,790 04
Appeals	850 88
Exchange Paid	8,418 17
Remittances to Home Agencies	12,093 29
Remittances to Foreign Agencies	4,349 56
Bible Society Record	148 85
Annuity Department	8,377 08
Diffusion of Information	1,446 90
Legacy Expenses	108 00
Library	15 00
Transmission	6 25
Real Estate	7,550 00
Church Budget Costs	1,176 46
Cash Reserved for Publication Department ..	30,000 00
Miscellaneous Home	6 87
Miscellaneous Foreign	476 00
Balance to February, 1925	132,099 13

\$217,748 06

PUBLICATION DEPARTMENT CASH STATEMENT

Balance from December, 1924	\$19,218 21
Transferred from General Cash	30,000 00

\$49,218 21

Publication Department	\$39,597 40
Balance to February, 1925	9,620 81

\$49,218 21

Total Cash Balance

\$141,719 94

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S. JOHN 20

235

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

19 ¶ Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

20 And when he had so said, he shewed unto

them *his* hands and *his* side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace be unto you: as *my* Father hath sent me, even so send I you.

22 And when he had said this, he breathed on them and saith unto them, Receive ye the Holy Ghost:

23 Whose soever sins ye remit they are remitted unto them; and whose soever sins ye retain, they are retained.

24 ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it